THE NECESSITY

3 Class: Of Keeping our 39 Sermon.

Parish-Churches,

ARGUED

From the *Sin* and *Danger* of the *Schisms* in the Church of *Corinth*, and of the *present Separations*.

IN A

SERMON

BEFORE THE

HONOURABLE JUDGES,

At the last *Assizes*, held at *EXETER*.

By *Francis Fullwood. D. D.*

Nunc quoque non sum scribere ausus vobis, de imminentibus *Ecclesiæ* periculis, *& gravi*: h mate *quod timemus, ac* plurimis *quæ sustinemus* incommodis. *S. Bernard. in Ep.* 118.

Cùm ob rem levem *Schismæ fit, manifesta* odij *nota est. Camerón. de Schis.*

London, Printed by *E. T.* and *R. H.* for *James Collins* at the Kings Armes in *Ludgate-street*, 1672.

TO THE READER.

NOtwithſtanding the many Modern Epiſtolar Flouts at ſuch kind of Apologies for Printing, give me leave to ſay, that many Conſiderable Perſons have earneſtly deſired that this Sermon ſhould be publick. I was not much provoked to hear, that Some of my Auditors ſhould ſay, there was not a word of Edification in it; for as, I hope, they were none of the wiſeſt; ſo, I know, it intended to prevent deſtruction. We are called to labour under this odds: men may reject the means without Gods grace, we may not expect the End without Gods bleſſing.

I fear ſome of my Friends queſtion my prudence; and are troubled that I appear ſo earneſt in the point. But I am not yet ſatisfied, that it is Prudence in the Paſtor not to be in earneſt, when the Flock is in Hazard. I believe I never had more plain Truth on my ſide, or greater Cauſe to

deliver it: when we see the Nerves *of our Church* resolved, *and the whole* body *and the very* Foundations shake: *when mischief is intended to our* Fathers *and* Mother *and all our* Brethren *round about us: When, not only our* Neighbours, *but even* Gods house *is in flames, is this a* time for a prudent man to keep silence? *To what end are we placed upon the* Tower *as* Watchmen, *if we dare not say*; What of the Night?

I hope, upon serious *deliberation, I have set my shoulder to the* Parochial constitution *of the Church of* England: *if* that *falls, I can but fall* with it: *and in earnest, I foresee not, where I can stand* safe, *without it; neither care I much to be informed in that point:* duty *only is true* security. *He that said* follow me; *hath* this *said of him,* the zeal of thine house hath eaten me up.

Farewel.

1 Cor.

1 Cor. 11. 22.

What! have you not houſes to eat and to drink in? Or deſpiſe you the Church of God?

IT was *truly* obſerved, that the late *Conventicles Ebb'd* and *Flow'd*, with their hopes of *Mercy* and fears of *Juſtice*; in the Execution, and *Suſpenſion* of the Execution of the penal *Laws*; for, accordingly, upon the *ſecurity* of impunity, we are now *overflown* beyond all bounds of Sober Moderation and *Juſt Liberty*.

And, who can any longer forbear? who, I ſay, that hath any ſenſe of *Religion* can forbear, to cry out; *What an Horrible thing is committed in the Land?* unleſs *other* parts are wiſer than *ours*.

'Tis confeſt the obſervation is to our *Reproach*, and ought to be concealed: but that is impoſſible: and perhaps, the *Cure* too is beyond our power: yet, I hope, none can think they have cauſe to be *offended*, if we uſe our *liberty*, ſo far only, as to detect and bewail the *Sin* and *Miſ-*

cheif of this moſt monſtrous *licentiouſneſs*. My *Complaint* is this.

That, in a *City* of ſo excellent *Government*, and whoſe Governours are ſingular *Examples* in our *publick* Worſhip, whereas, about *thirty* or fourty perſons did uſe to *meet* together, *privately*, before the late *Declaration*; now, as themſelves doe glory (though it's thought, they ſometimes *overlaſh* a little) there are ſo many *hundreds*, that doe it in the face of the *Sun*: and *theſe*, generally, ſuch, as Communicated with us in our *Pariſh-Churces*, immediately before the *Toleration*.

Theſe are they that now *ſeparate themſelves*; defie our Communion; ſet up their *Altar* againſt ours; and hold their *new* Aſſembles, juſt at the *ſame hour* with our *Parochial*; as if they *deſigned* the ruine of our Churches by the directeſt *oppoſition* imaginable: and all this, under colour of his *Majeſties* gracious *Declaration*; though that as directly declareth the *Eſtabliſhment* of the *Church of England*.

But letit be well conſidered; is there *one word* in that Declaration to encourage *Such* to forſake us, as it found in Communion *with us?* It intends indeed to gratifie perſons of *Tender Conſciences*; that is, thoſe that could not, as themſelves thought, joyn with us in our publick worſhip *without ſin*: but what part of it will *they* lay claim to that both *Could* and *Did?* If *ſuch* do ſeparate, and yet have any *Conſciences*, they ſeem not to be very *tender* ones that can ſerve at *oppoſite* Altars: and in ſo ſhort a time, upon the only *ſingle* Temptation of *Liberty*, can

ſo

ſo eaſily change their *Guides*, their *Churches*, their *places* of Aſſembling, and manner of *worſhip*.

For *thus*, they do not only diſturb, deſert, and divide, but even *deſpiſe the Church of God*. An *Argument*, which the great *Apoſtle* (what ever we think) thought ſufficient, not only to rebuke but *ſuppreſs* the Diviſions and *Schiſmes* in the Church of *Corinth*; as appears by the Smart exprobration in the *Text*. *What! have you not Houſes to eat and to drink in? or deſpiſe you the Church of God?*

Let us weigh both the *Indictment* and the *Evidence*. The *Indictment*, in general, lieth in the *Text*: they *deſpiſed the Church of God*. The *Evidence* is found in the *preceding* verſes 18, 19, 20, 21. and is *twofold*. For they did *ſo*, both by their *Schiſm* and *prophaneneſs*.

I hear, ſaith he, *there are diviſions among you*; 'tis *Schiſmes* in the Margent, according to the *Greek*: and by the word [*Hereſies*] in the *next* verſe, he intends nothing elſe, by the conſent of all *Expoſitors*. And by their *intemperance*, which he calleth *drunkeneſs*, v. 21. he argueth their *prophaneneſs*: and by *both* evinceth their *deſpiſing the Church of God* in the Text. χίσματα.

Hence my *Work* is,

1. To lay before you the *nature of Schiſm*.
2. To ſhew you, that the *preſent ſeparation* is ſuch.
3. That *thus* the *Church* of God is *deſpiſed*; eſpecially when the conſideration of *prophaneneſs* is added thereunto.

Now

Now of theſe things, I beſeech you of your *Clemency*, to hear me a *few words*: which I have rather choſen to deliver at *ſuch a time* as this; when, it is preſumed, there are many from *ſeveral parts* of the *Country*, equally concerned in the *occaſion*, *aſſembled* to hear me. For the choiſe of *this* ſubject, with a little patience, you will perceive, the *ſin* and *danger* of the preſent *Schiſm* is too plain a *Reaſon*. And for my incouragement, in labouring to *ſtay this plague*, and the farther *eating* of this ſore *Cancer*, I am ſure I follow very *great Examples*.

What do the *Apoſtles*; what the moſt Eminent *Fathers*; what all our ſolid *Modern Divines*, oppoſe themſelves againſt, upon all occaſions, with more *zeal* and vehemence of ſpirit, than againſt *Cauſers* of *diviſion* and Schiſm in the Church? Yea herein, not only our *own* Paſtors of the Church of *England*, but the very *Nonconformiſts*, (which were eaſy to manifeſt by the writings of the *Puritans* againſt the *Browniſts* heretofore, and more lately of the *Presbyterians* againſt the *Independents*, and other *Sectaries*,) have led me the way.

So that, if I prove *that thing* to be *Schiſm* which I ſpeak againſt; and that Schiſm *ſuch*, as is of fearful *conſequence* to the Church of God; I doubt not of your kindneſs to *pardon* me, if I ſhall uſe that *boldneſs* in my way of *Arguing*, that in other Caſes might not ſo well become me, in ſo *great*, ſo grave, ſo *Learned* and ſo Honourable an Audience. And with *this Confidence* I ſhall now enter the liſts.

Of

Of Schism *in* general, *and the* Application *of it to the present* separation.

We are to lay our *foundation* in the right notion of *Schism*: to that end, we shall shew you first the nature of schism in *general*; and then the nature of *that* schism of which the *Corinthians* were guilty: still making *application* to the present Separation as we pass along.

For the first, that we may understand what *Schism* in *general* is, we must know that it is agreed by all that have *formerly* written about it, that the nature of it lies in *practice*; and not in *opinion*, farther than the opinion concerns the practice. Indeed the words, *Heresie* and *Schism*, sound the same thing in the *Text*, and some other places of holy *Scripture*; but *after ages* found reason to *distinguish* them; by confining *Heresie* to *error* in *Faith*, and *schism* to error in *practice*: and that practice peculiarly *such*, as is a *breach of unity* in the *Church* (as S. *Austine* and S. *Hierom* teach) what ever our *opinions* otherwise be.

Accommodatum est ad signif. separationem quæ quis separat ab Ecclesiâ. Isodor. 8. Etym. cap. 3.

Schisma, *à Scissurâ* vocatur, schism is a rent: therefore the *Holy Scriptures* express it, by causing *divisions*; *separating our selves*; *forsaking the Assemblies*; *heaping up teachers to our selves*; and *drawing Disciples* after us, and the like.

Cyprian Epist. ad Pupuen. Tertul. adv. Hær. lib. 1. c. 5. Irenæ. lib. 4. c. 43. adv. Hær. Chrysost. in Ep. ad Eph. Hom. 2.

Ignatius and S. *Cyprian* soon after define schism by a *renouncing*, or *not obeying* or submitting to our lawful *Guides*, *Bishops* and *Presbyters*. And with *Tertullian*, S. *Austin*, S. *Jerom*, and the rest of the Fathers, schism is a breach of *Unity*, by a *Separation* from the Church, and erecting *Altar against Altar*.

But when things of this nature had past a more *through* examination; it was at length concluded, that there might happen to be a *just cause* of separating from a *true Church*: and hence schism came to a more accurate and *stated definition*: and now it seems to be agreed on by all, at least *Protestants*, *That Schism is an unlawful and unwarrantable or causeless rending or dividing the Church of God.*

Definition of schism.

Ex communi sensu supponit, eum, qui separatur, fuisse unitum; ut Scissura, &c. Lud. d. la cand. in Tertul.

Schism is *dividing the Church*; therefore such as are said to be guilty of it, are supposed to be, or *bound* to be *members* of the *Church* thus *divided*. Again 'tis an *unlawful*, *unwarrantable* and *causeless* dividing; therefore it must be either without *just ground*; or, at least, without *due counsel* and advice, if the cause be just. According to *Cameron* and others; *Schisma est secessio ab Ecclesia, vel injusta vel temeraria*: schism is either an *unjust* or a *rash* separation from the Church.

Once more; It is also generally agreed, That there can be no *just cause* of separation from a *true Church*, while we may *lawfully* Communicate with it; that is, while we may do so without sinning. So that schism is a refusing to communicate with such a Church. It is as *weakly*, as needlessly said of some, that a not having

actual

actual communion with a particular Church is not schism. Who ever dream'd it was? yet a *refusing* to Communicate, or, as *Ames* saith well, a *renouncing* Communion with *any* Church, especially *our own*, while we may continue it *without sinning*, *this*, I say, is schism; and indeed generally acknowledged to be so; in that all parties *concern'd* in the controversie, put it to this *sole issue*; whether the *conditions* of Communion be *lawful*; that is, whether we may Communicate *without sin*. And indeed as nothing is better than *unity* but *duty*; so nothing is worse than *division* or breach of unity, especially in the *Church* of God, but *sin*.

Schism then is *such unlawful* breach of *unity*; and only a breach of *charity* as an *effect* of it. And all *causeless* separation is such unlawful breach both of *unity* and *Charity*: and such separation is *causeless*, when we may Communicate *without sin*: and consequently, is *schism* beyond all exception.

Schisma in tantum separat ab Ecclesia in quantum renuntiat Communioni. Am.

As there is little difference about the *definition* of schism; so less about the *distinctions* or modes of it. We every where find it said to be *Partial*, when we causelessly refuse to Communicate with a true Church in *some* ordinances only: *Total*, when in *all*. It is *negative*, when we *simply* separate: *positive* and formal, when the *separated* gather *new Churches*, and set up Altar against Altar.

Distinctions of schism.

And now we have the *foundation* laid, not on the *narrow* principles of a *party*, but in its *full latitude*, according to the *Scriptures* and the *Church* of God. And I dare even challenge

you to shew me *one* good *Authour* of *any* perswasion, that hath written *purposely* of this point, that contradicts me in *any one* particular of the premises. I am sure, the worst of the *separatists* doe not: for that they *generally* excuse their separation, by this *plea*; that our *Churches* are *null*: or they cannot *joyn* with us *without sin*.

The Application.

Give me leave then so far to *apply* this *Doctrine* of schism, to the present *practice*: and now *judge* righteously. Is not the present general *separation* from our *Churches*, in the language of the *Scripture*, a *causing divisions*; a *separating themselves*; a *forsaking our Assemblies*; a *going out from us*; a *heaping up new Teachers*; and a *drawing Disciples after them?*

Do they not, in the words of the *Fathers*, *renounce* our *Bishops* and Presbyters; break the *unity* of the Church; *separate* from it; and set up *Altar* against *Altar*?

Do they not doe this, *rashly* without due advice; *unjustly* without sufficient ground? Do they not thus rashly and unjustly separate from a *true Church*, not only in *part* but *wholly*? not only *negatively* but *positively*, and run upon *formal schism*, in the Reformed and *Presbyterian Dialect*, by *renouncing our Communion*, and gathering *new Churches*, under new *Ministers*, *government* and manner of *worship*? Who can *deny* it? who dare *defend* it?

Keep

Keek *close* to the Argument, and there are but *two* things that can possibly be *objected*: either that they are not, and ought not to be *members* of our Churches: or, that they cannot continue so *without sin*. *Object.*

But *neither* of these can be *bended* to the present *case*: for we speak, especially, of such as were *Baptized*; and have, for *many years* together, worshipped God, in their own *persons*, in the *Temples* with us: and thus have done as much to the making themselves *members* of our Parishs-Churches, as the very *Independents* require. *Answ.*

Besides, it ought to be considered seriously, that they stand *obliged* to worship God with us by the laws of *Order* and *Cohabitation*: by the civil and Ecclesiastical *laws* of the *Church* and *Kingdom*: which, do what they can, will reach and *bind* their *Consciences*, both by virtue of the *natural laws* of Government, and the *positive laws* of Scripture. Both which have *Divine Authority* sufficient to *exact* your obedience to your *Rulers* in all *lawful things*.

And that, to worship God with us in the *Temple*, is a *lawful thing*; I appeal to your own present *judgment*, if it agree with your late *practice*. However, I am sure, I have the general consent of the *Reformed Churches*, and of the Old *Nonconformists*, *Puritans*, and *Presbyterians*, against both your *judgment* and *practice*, if they be indeed both *changed*.

Object. I know it is said, they do not *absolutely* deny our Communion; but they think they may *serve God better* in their *gathered Churches.* This is the refuge of their *cunning men.*

Answer. But can they be in *earnest?* Our Communion then must be either *corrupt* or *defective.* Defective, you cannot say; for we have all the *same Ordinances* that you have, and a great many good *Prayers* that you have not.

Are we *corrupt* then? Shew, wherein: there is nothing in our *lay-Communion* that you use to scruple, but *Kneeling* at the Sacrament. As for the *Surplice* and the *Cross*, these belong to the *Pastor's* Office: And shall not he have *liberty* to *doe* his *duty*, as well as you to *neglect* yours? Besides, if you should imagine, that you are concern'd about the Application of the Sign of the *Cross* to your Children; I need not tell you of *wayes* to *avoid* it, *without* gathering *Churches.*

If *these things be so*, answer me like *Christians.* You would Separate that you may have *pure Ordinances*, *i. e.* that you may receive the Communion, *sitting.*

And is it, indeed, all come to this? And will this bear you out in a *Total Separation*, and tearing our *Churches* in pieces, as you do? You cannot think it.

But, what ever is amiss *with us*, your *late practice* and *this* very *Objection* granteth, that you believe it *lawful* to joyn in our Worship; and if so, nothing can excuse your Separation from

Schism,

Schism, according to the Doctrine of *Ames*, and indeed in the Judgment of *all men* but your selves; if not very lately, of *your selves* too.

Besides, to Separate, that you may *serve God better*, is too like the pretence of all *former* Schismaticks, that stand condemn'd in the *Histories* of the Church. The *Novatians*, *Audeans*, *Donatists*; the Soberer part of our own *Separatists* and *Independents*, all these pretended for *Reformation* and *purer Worship* and *Discipline*; which, with *you*, is to *serve God better*.

Inter nos quibus idem Christus, una Religio, eadem Sacramenta, nihil in Christiana observatione diversum. Donat. *Aug. To.* 7. *p.* 46. *m.*

Lastly, pardon me, if I warn you of some *danger* in this Principle; if left or trusted in their hands that are *Cunning*, and know how to use it with *Advantage*. It laies the *Reins* of Government upon the *Peoples* Neck, and impels them to *reform* without their *Rulers*; and consequently, is plainly inconsistent with the *Reason* and order of all good *Polity*; and opens a Gap for Division and Confusion in the Church (how ever it fares with the State) while every one is hurried by his own *Wild Fancy*, set on fire by this *Principle*.

Yea, it carries also in it the Ruine of the *Separated* Churches themselves: It hath been formerly observed to *ferment* and work strangely in them, and may do the like again. It hath not been content to *pill* off the first *black* or browner Skin of the *Onion*; but it would have it *whiter* and whiter; and still hath pilled and pilled, one after another, till nothing has been left (except *tears* in the eyes of the beholders) but *Skin* and *Husks*; thought fit only to be trodden

trodden under foot by *Atheiſtical Swine*; while the *Reformers themſelves* are prepared to be torn in pieces by *Doggs*; as the Apoſtle ſtiles ſome Ravenous *Antichriſtian* Doctors.

2. The Point hath yet force to defeat *another* great Argument for Separation; for if our people cannot leave us *without Sin* and Schiſm; how vainly it is ſaid, *We muſt preach; we may not preach in the Temples; we cannot preach otherwhere without Auditours; we can have no Auditours but out of the Parochial Congregations; therefore we muſt gather Churches out of them.*

One would think the Argument went better thus: had we a People of our *own*, there were a *neceſſity* of our preaching; but ſeeing we have *none*, there is *no ſuch* neceſſity; where there *is no opportunity, there is no duty*, ſaith Mr. *Baxter*: The Argument as it is, is in *plain Engliſh*, no better than this; *We muſt provide for our Families; we cannot doe this except we ſteal from our Neighbour; therefore we muſt ſteal.*

It ſeems ridiculous to plead an intereſt in, or *Paſtoral Relation* to the people you had *ten years agon*; founded in the *Independent* Notion of the peoples *Conſent*. Where do you find one word in *Scripture*, making the peoples Conſent *neceſſary* to a particular Paſtors *Call*, or his relation to them? Beſides, in a *Chriſtian* Commonwealth, is there nothing required to give ſuch relation but the *peoples* Conſent, if that be ſo? Is the Conſent of the *Magiſtrate* expreſſed in his *Laws* reſpectively, nothing in this matter? Is the Conſent of the *Overſeers* in the *Church*, that give us *Inſtitution* nothing? It ſeems, beyond all doubt,

doubt, that the *Laws* of the *Church* where we live, must be the measure and *standard* of our *spiritual Title*, as well as the Laws of the *Land*, of our *Temporal*. And if the *King* and the *Bishop* have a hand in our *Introduction* and *Ejection*, we cannot be *restored* without them.

Besides, the *remedy* is too too *short*, were it *good*: Have not the people generally consented to *other Pastors*? How few of the *Ejected* Ministers do indeed apply themselves to their *Antient* Flocks, as they should do by this *Rule*? Yea, they put their *Sickle*, every where, into others mens *Harvest*, without all *shadow* of this poor pretense.

Give me leave to be plain; This *pretended* necessity of preaching and drawing away our people from us, the *real* necessity of *peace* and order condemns; the necessity of *obedience* to the Laws condemns; necessity of obedience to *God's word*, requiring obedience to those Laws, condemns: Yea, the necessity of keeping your *Promises* and *Oaths*, if you were ordained by *Bishops*, flatly condemns.

Lastly, that we *must preach*, though *inhibited* by Law, and Law *executed*, is a *principle* condemn'd by the *reason* and *practice* of all Churches; yea of all kind of *Nonconformists*; the late *Presbyterians*, the old *Puritans*, and the very *Independents* themselves in *New-England*; as might easily be made to appear. And if our Brethren concern'd, examine their *own late* Principles, and the little *reason* they had to forsake them, I fear they will hardly escape *self-condemnation*: But I desire it may be heeded,

that I here ſpeak not of the point of *Liberty*, but of *Law* and *Conſcience*.

Of the Schiſm charged upon the Corinthians; *particularly, in their* preferring *ſome* Paſtors *to the ſleighting of others.*

YOu have heard what *Schiſm, in general*, is; and how notoriouſly the *preſent Separation* is guilty of it. Let us now conſider the *particular* Schiſms in the Church of *Corinth*, and the *agreeableneſs* of *ours* with theſe.

The *Corinthians* ſeem to be charged with a *threefold* Schiſm. 1. In *preferring* ſome *Teachers* to the ſleighting of others. 2. *Refuſing* to obſerve the lawful *Cuſtoms* of their own Church. 3. *Dividing* in the *Communion* of it.

The *firſt* we find, 1 *Cor.* 1. 10. *Now I beſeech you brethren, let there be no Diviſions* (*or Schiſms* Gr.) *among you; it hath been declared to me that there are contentions among you*, verſ. 11.

Now, what were theſe *Schiſms* and *Contentions?* Why, *every one ſaith, I am of Paul, I of Apollo, I of Cephas, and I of Chriſt*; one *not liking* to hear any but *ſolid* Paul; another, any, but *zealous* Peter; a third, any, but *eloquent* Apollos; and a fourth would hear *none*, but wait for the Inſpirations of *Chriſt* himſelf.

Thus, we ſee we may be *guilty* of Schiſm, not only

only by refusing *all Ministeries*; but by having *Itching ears*, and *heaping up Teachers* to our selves; and by a *partial* preferring some kind of *Teachers* to the sleighting of others with pretenses of *Edifying* better by them.

This too palpably argues a *renouncing* and disobedience of our own *Pastors*, that *notorious Schism* branded by the most eminent *Fathers* in the *Primitive* Ages of the Church, as before was noted; and Mr. *Hales* tells us, that the *peoples* partial *preference* of some *Bishops* before others, hath been the *general* cause of Schism in *most Ages*; yea, he adds, that he that reads St. *Cyprian*, would imagine that *that Father* thought, there was *no other* Schism but this.

Hear *him* in one place for the rest; *unde enim Schismata, &c.* whence do *Schisms* and Heresies arise? but when the Bishop who is one, and governs the Church, is *contemn'd* by the proud *presumption* of certain persons; and the Man that is honoured, *Dignatione Dei, Indignis hominibus Judicatur*, is judged by unworthy men.

Now, are not our *New Churches* Schismatical enough for this *Cause* also? Is it not *respect of Persons* that draws our people from us, to hear their *New* or *Old* Teachers?

The *Preachers* say, indeed, they must take care of their own *old Flocks*; and the *people* say, they must hear their *old* Ministers.

But, besides what we have said to this already, we must say, the *cheat* is too manifest: For, how few of their *old* Ministers are *left*, that will preach unto them? Many are *dead*; many *conform*; and some are honest and *modest*, and like

Donatist. In Causa Cecilianui Episcopi, cui crimina objecerunt,--se ab Ecclesiâ Catholicâ diviserunt. Aug. To. 2. Epi. 50.

Ecclesia propter quemlibet hominem relinquere non debemus, ibid. Epist. ad Pupuanum: vid. et jam Epi. 1. ad Cornelium.

not to be *Independents* and gather Churches: And very *few* of these few, that are left, and do take this *liberty*, are to be found near their *old places*; except they are such, as were ejected out of the best of our *Towns*.

But the *Non-Conformists* are *godly*, zealous and painful Preachers: And what is this but to intimate that we are *not* so, though, thanks be to God, you cannot *say* it; especially in the Parishes, where your Godly *Preachers* would *gather* their Churches.

But, my brethren, is not this to say, *I am of Paul, &c.* Deceive not your selves, this is not your vertue, or your strength, or *spiritualness* above others; but indeed your Sin and *Schism*, your weakness, and your *flesh*.

The *Apostle* saw (though you cannot,) *envying, strife* and *faction* in these, and such like pretences. I write unto you, saith he, not as *unto spiritual*, but as *carnal* and *Babes*; *for ye are yet carnal: For whereas there is envying and strife and Divisions or Factions among you, are ye not carnal and walk as men?* And all this he proves, after this manner; for *while one saith, I am of Paul; and another, I am of Apollo; are ye not carnal?* 1 Cor. 3. 1, 2, 3, 4.

Yet you may not escape thus: *Your* practice hath a *double Aggravation*, beyond *theirs*.

1. The Preachers in *Corinth* were all of one kind of *Ordination*, and Pastors of the *same* Church; and did not at all *countenance* this partial respect of *their own* gifts, but rather reprove it; as you have heard the *Apostle*, who was one of them: So that there was no *Schism* or difference

rence among the *Pastors*; and St. *Hierom*'s great Cause of Schism was wanting; who tells us, that it Separates from the Church *propter Episcopalem dissensionem.* In. cap. 3. ad Titum.

But you Separate from us, and adhere to such as are *no* allowed *Pastors* of our Church, either by *Presentation*, *Institution*, *Induction*, or, for the most part of them, Ordination it self; and we have cause to fear, that our Differences are made not only by the *people*, but chiefly by the *Teachers.*

Secondly, *Paul*, *Apollo* and *Cephas*, as they were Ministers of the same Church, and at *unity* among themselves, so they had all the same Mode of *Worship*, the same Government and Discipline, as well as *Doctrine.*

But now, as you forsake your true *Pastors*, so you make *new Churches* of another *Ministry*, *Worship* and *Government*, and quite of *another Constitution*; and where is your *Sobriety* to run thus upon a *Total Separation* from us? What think ye, *are ye not carnal and walk as men* in the Apostles Logick? Yea, I say, ye are *children*, and *driven of the wind and tossed.*

The Second *Sort of Schism*, *viz.* sleighting lawful Usages.

THese *Corinthians* were further blamed with a sleighting the *Customs* of the Church; for the Apostle, having in the beginning of this *Chapter*, minded them of the *Decency* of some particular

particular *Circumſtances* of Worſhip; he at length enforceth their obſervance by an Argument from *Cuſtom* in the Churches of God, *v.*17.

But perhaps, though this be a *fault*, ſome may think it not always ſo *great* a fault, as to be called Schiſm; eſpecially when men *keep their Church.*

Yet it may not be amiſs to obſerve that *Beza* placeth the *nature* of Schiſm in this very thing; a leaving the Church for the ſake of ſome *external Rites.*

And I ſee not how our new Churches can be excuſed in this *point*: For do they not take offence at our *Rites* and Ceremonies? Do they not plead *this* offence, and this *only* or chiefly, for their *Separation?* Though our *Rites* are not only Rites of *Cuſtom*, but of *poſitive Laws too*: Though our Rites are ſuch as the Communion of the *people* is little concerned in: Yea, though they are ſuch alſo, as all former *Non-Conformiſts* ſtiffly contend, none ought to *Separate* from our Churches for; and much leſs to gather themſelves into *new Churches*; as it is at this day, when, you know, you are indulged to *omit* them without *penalty* or *Separation.*

The

The laſt Charge of Schiſm in Corinth, *a* dividing at the Communion, *in the Text.*

LAſtly, theſe *Corinthians* were guilty of Schiſm alſo by their *Diviſions* in their *Communions*; *reproved* in the *Text*; *explained* in the Verſe before it; *In eating, every one taketh before other his own Supper*; and *one is Hungry and another is Drunken*, i. e. ſaith *Calvin*, they drank too *freely* and merrily at their *feaſts* joyned with the *Lords Supper*; wherein, alſo, the *Rich* excluded the *Poor*, and *Factiouſly* denied them to Communicate *with them*; and after the *Rich* had done, the *Poor* were ſuffered to eat together, only of what the *Rich* had left: Thus, they *Divided* in their *Love-feaſts*, as moſt conſent; but *Pareus* thinks alſo, in the *Lords-Supper* it ſelf.

Thus *Unity* was broken; and that's *Schiſm*: Thus, ſaith *Grotius*, it happen'd in *their* Times, which is faln out much more in *ours*, that the *thing* inſtituted for the incorporating and *uniting* of Chriſtians, *in vexillum Schiſmatis vertitur*; is made the occaſion of Diviſion and Schiſm.

This kind of Schiſm, is too eaſily applicable to our preſent *Separation*, which cannot eſcape *alike*, yea a far worſe *Accuſation*: For do not our *brethren* avoyd Communion with us eſpecially in the *Euchariſt*? Hath not *this* Communion been the *only* matter of their *Diviſion*, when they ſo long joyned with us in *all* things *elſe*? None can deny it. But

But, *their* Schiſm is now commenced much *higher*, by the following *Circumſtances*.

1. The *Corinthians* divided only in *one* Ordinance with *partial* Schiſm; our *brethren*, in *all*, with *total* Separation.

2. The *Corinthians* held their divided Communions in the *ſame* Publique *Place*; our *brethren* leave our *Publique* Churches, and have *Private* Houſes for *Publique* Worſhip. Ver. 18. & 20.

3. Their divided Communions were *ſucceſſive*; and not at the *ſame time*; but *ſome before*, *ſome after other*, v. 21. but our *brethren* ſet their *new Altars* directly againſt *ours* in point of *time*; in plain oppoſition. Verſe 21.

4. The *Corinthians* communicated with the *ſame Paſtors*, in the ſame *Modes* of Worſhip and Government; yet for dividing *among themſelves* were *Schiſmaticks*; and who can excuſe thoſe that *renounce* their *Paſtors*, and heap up new ones, of another *Ordination*, to ſerve another *Altar*, under another Mode of *Worſhip*, Government and Diſcipline?

The *Sum* is; the *Corinthians* were *Schiſmaticks* for dividing only in *one* point: But our *brethren* divide from us in *all things*; in our *Paſtors*, *Temples*, *Aſſemblies*, *Worſhip* and *Government*: Yea, they have *new* Paſtors, Places, Aſſemblies, and all things elſe, concurring both to *Negative*, and *Poſitive*, and *Total* Separation; and if this be not *Schiſm*, in the *Rankeſt* ſence imaginable, ſay, *what* is.

Of

Of the Contempt *which falls upon* Church, *as a Publique* Place *of Worship, by Schism.*

YOu have heard the first *Evidence*, viz. *Schism*; but because your patience would fail me to speak of the Second, viz. *Prophaneness* (though doubtless we have too much reason for that also) I shall employ the time remaining, in *lamenting* the *Contempt*, which necessarily falls upon the Church of God, by *Schism* and Separation; beseeching you, at last, for *Pitie's* sake, to have no hand in it.

Despise ye the Church of God? Whether we understand the *Locus* or the *Coetus*, the *Place* or the Assembly, such as *Separate* shew plainly, that they *despise the Church of God.*

First, they despise the *Publique Place* of our God's usual Worship; as the *Synagogue* is properly the *Meeting* of the People, and improperly the *Place* in which they meet; so the name *Church*, saith *Gratius*, hath *both* Significations; but here, as he conceives, and is plain enough in the *Context*, we are especially to understand the *Place*: For so *early* it seems the Church had *Places* peculiarly devoted to *divine Service*; and *Eusebius* observes, it was evidently so in *Diocletians* time. *Vid.* ver. 20. with 22.

These Churches or *Temples*, were then distinguisht from their *Private* Houses, by their *proper uses*; *these* were to *eat* and to *drink in*, [*Have*

you not houses to eat and to drink in?] and for Civil Conversation; but the *Church* for *divine* things; Prayers, Doctrine, Sacraments, the Publique Exercises of Piety and Religious Worship; therefore called, as in the Text, the *Churches of God. Despise you the Church of God?*

Not that *divine* Worship is to be wholly shut out of our *Private* Houses: Yet it ought to be *such* as agrees with the Nature of them, viz. *Family-Worship. Publique* Worship in *Private* Houses, when we may have Publique, hath been ever a *Soleeism* in Religion: So we must also *eat* and *drink* in the *Church*; yet, in such wise, as agrees with the *Place*; not after a common and *carnal* manner, as these *Corinthians* did; but in *Christian Communion*, after our Lords *Institution*, as the Apostle commands.

Now, by *Schism*, this Church or Publique *Place* of God's Worship was *despised* among them; thereby, they made it as their own *houses*; they gave it nothing of its due *Reverence*; they despised the *Worship* of it, and the *God* of it, by turning it into a *Den of Thieves*, stealing from *God* and the *Poor*; and a *Sty of Swine*, by their Sensuality and *Luxury*; a House of Pride and Faction, of Envy and Division; which ought to have been a *House* of *Prayer* and Piety, a House of Purity and Unity, in the *Communion of Saints*.

Applicat. Did *they* thus despise *God's House*, and do not *we*, much more? *P. Martyr* complains of his Times; now *the Temples lie open all the day long, for walking, news, and all sort of prophane business*, and

and minds us of our Saviours *whipping the Buyers and Sellers out of the Temple*; and it cannot but seem strange to us, that *such*, especially, as despise the *Temple* in its *holy* uses, should yet thus *prophane* it.

But, this is not the *Contempt*, I chiefly bewail; for while men forsake this *Publique* House, and build *others* for Divine Service; can they more shamefully *despise* it? While they forsake it, especially upon *such* Grounds, as they imagine should carry away *all others*, as well as themselves; can they take a more effectual course to render it *contemptible?* If after these *cross Examples*, others should be tempted to do so wickedly, what would become of our *Temples?*

They may *stand* a while indeed as forlorn and neglected *Monuments* of our Irreligion and *Atheism*; but, at length, must *fall*, and the *Magnificence* of *England* fall with them, to the imparallel'd *reproach* of our Church and *Nation*; they may serve a while, for *meaner Offices* than our own Houses, as some of them *lately* did, but too soon we may have cause to *lament* with the Prophet,

Lift up thy feet to the perpetual desolations; even all that the Enemy hath done wickedly in the Sanctuary: they have defiled by casting down the Dwelling place of thy Name to the ground; they said in their hearts, let us destroy them together; they have burnt up all the Synagogues of God in the Land: O God, how long shall the Adversary reproach? Psal. 74. 2. to 11.

Yea, *it is not an Enemy that reproacheth us; then we could have born it. We took sweet counsel* Psa. 55. 12. 14.

together, and (lately) *walked to the House of God in Company.*

I know you will say, that our *brethren* intend no such thing; but this is, plainly, the *intention* of their *Actions*, if not of their *minds*, which ought chiefly to be observed, and without which the intention of their *minds* is insignificant.

The Contempt of the Assemblies *by Separation.*

SEcondly, suppose by the Church of God we understand the *Cœtus* or Assembly of Christians; how are these *despised*, while you *treat* them as *unworthy* of your *Company?* while you reject our *Pastors*, our *Members*, our *Worship* and Ordinances, as well as our *Temples?*

What can be the *Intention* of your Separation, but to reflect upon us as too too corrupt; and to censure us as Assemblies of Sinners and *Publicans*, though you heed not who are the *Pharisees*; and plainly to expose our *Bishops*, Pastors, Government and Worship to Publique *Scorn* and highest Contempt; and the *Church of England*, and our *Parochial* Congregations, to the certainest Method of Reproach and *Ruine*; should others be perswaded to deal so *spitefully* with us as your selves?

I say, this way of *Separation*, as it immediately plucks up our Antient *Land-marks*, and dissolves our *Parochial* Constitution; so, it leads directly to the *tearing* our *Prayer-book* again; the

the trampling, first, upon our *Government*, next upon our *Governours*; and, if wiser men than I am, have any *skill* at ghessing, a betraying our Church, and the *Reformation* of it to Forraign *Invasion* and Usurpation; the barbarous Captivity of spiritual *Egypt* and *Sodom*; which God avert.

If not, then this must be for a *Lamentation*: How doth the *City sit solitary that was full of people? How is she become as a Widow? All her Friends have dealt treacherously with her; they are become her Enemies. Judah is gone into Captivity. She dwelleth among the Heathen. The ways of Sion do mourn, because none come to her solemn feasts; all her Gates are desolate; her Priests sigh; her Virgins are afflicted, and she is in bitterness; her Adversaries are the chief; her Enemies prosper; and from the Daughter of Sion all her beauty is departed.* Lam. 1.

The Application *of the whole Discourse for* Union *and* Parochial *Worship.*

THus you have heard what Schism is, and the *danger* of it to the *Church* of God; and that breach of Union and *Division* of the Parts, threatens the *dissolution* of the *whole*: Now, what remains, but that if you would avoid the *Mischief*, you prevent it in the *Cause*, which you see is Schism, *Separation* and gathering Churches.

As

As you would preserve our *Church*, you must preserve its *Union*; the *Case* admits of no other *Cure*; the Case is otherwise *desperate*: Yet, this is a *Jure* Remedy, carrying in it a *continuity of Parts*, which is our *Health*.

Now, there is but one way of maintaining this *Union*; and that is *necessary*, viz. the preserving our *Parochial Constitution* and Worship; if this be once *dissolved*, we are lost.

Parish-bounds were, at first, laid by the *light of Nature*, (for persons *living together*, should *worship* God together) and the general practice of *Scripture*; where we still find *Cities* and *Churches* are Commensurate: perhaps, among so many Instances, there may be some *few just exceptions*; but, generally, the bounds of our *Parish-Churches* are convenient enough, our very *Adversaries* being Judges.

However, where they are *inconvenient*, the *people* cannot be thought fit *Reformers*; popular Experiments about Antient *Foundations* will be ever *hazardous* if not Ruinous. What hand trembles not to touch a *Constitution* that hath been found so convenient, and stood so firm for so *many Ages?* Yea, a *friend* of their own, of no mean account, affirms, that the *Protestant Interest in* England *depends very much upon the Piety, Honour and Integrity of our Parish-Churches.*

The Conclusion.

COnclude then; there is no other visible *remedy* against the foresaid Mischiefs, but our *ordinary attending upon the Worship of God in the Temples.*

If

If you regard the Common *Safety* and the Publique *Peace*, or your Private *Interest* therein involv'd; if the *Prosperity* of *Sion*, your duty to and care of *Religion*; if the great concerns of *God* and Mens *Souls*, and the *Reformation*, weigh any thing with you: Yea, as you abhor *Schism* and Heresie, *Popery* and Anarchy, Atheism, Confusion and *perpetual desolations* in the Church of God, take head of *separating your selves*; break not our *Parish-bounds*; forsake not, sleight not, our *Publique* Worship and Assemblies.

Take heed of giving Countenance to *gathered Churches*; so far, as to gratifie a *Wanton itch* of hearing their *Teachers*: They are *Schismatical* in their *Constitution*; and plainly design opposition and destruction to the *Church of England*; and he that sees not this, sees *Nothing*.

Let *Houses* retain their *proper offices*, and be content with them; but see, that you *Reverence the Sanctuary*. O contemn it not, by withdrawing your selves, and Gods *Ark* and Altar from it: What! *Have ye not houses to eat and to drink in?* Or *despise ye the Church of God?* Do not dare to do it; 'tis a great *Sin*, and of destructive *Consequence*; and you have had *Warning*; and, to say no more, you have no Assurance, that either *God* or *Man* will always *indulge* it, or let it go *unpunished*.

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